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WEEKLY REVIEW.

—The Rev. Dr. Glynn of New York is not the only Roman Catholic who refuses to submit to the Pope. We have in India, as our readers are aware, a considerable body of Roman Catholics of Portuguese or Indo-Portuguese descent, who chafe under the yoke of Rome, who refuse even to bow their necks to that yoke. They have the offer of an easier yoke; would that they might hear the Voice that says, "Come unto me all ye that labour and are heavy-laden and I will give you rest. Take my yoke upon you and learn of me; for my yoke is easy and my burden is light." A contemporary publishes the following ultimatum prepared by members of this party :

We have been requested by some of the members of the Portuguese Roman Catholic community to insert the following ultimatum—Brethren,—In spite of the heroic efforts of our special delegate to Lisbon and Rome, neither the Portuguese Government nor the Holy Father, our Sovereign Pontiff, Leo XIII, seem to take our just cause into their consideration. We are true Catholics, and yet live and die like condemned, excommunicated heretics, for the only reason that we do not accept hated pastors imposed upon us. We are, therefore, about to call into our aid a Catholic prelate, the Patriarch of Babylon, beseeching him to send to Ceylon a bishop of his jurisdiction to minister to our spiritual wants, and we request those of our Indian Padroadists who are placed under the same circumstances as ourselves, to let us know forthwith if they intend to join us. We shall not be vexed, we shall not be persecuted and ground down. The responsibility of our acts shall weigh heavily on those who are thus driving us to desperation. Long live the cause of the Padroadists !

We fear that the Patriarch of Babylon will be advised to turn a deaf ear to their entreaties. And should he listen to them, what guarantee have they that his yoke may not be as heavy as that of the Jesuits ? The present Pope is thoroughly identified with the Jesuits, and they are masters of the situation, and it will be a wonder if the Padroado Roman Catholics are not at length ground in their mill. Oh that they had wisdom to make their appeal to Christ himself, the only true Head of the Church.

—We have received an unauthenticated postal, running thus : "Your last issue of the *B. G.* in speaking of some person who took the Trouble to fish out among the Jews, the wine used by our Lord at the Supper, might have saved himself the Trouble if he had looked into the word of God, 1 Cor. xi. ch. where the Truth is to be found and no Lie." Possibly the writer of this is under the impression that the passage referred to shows that fermented wine was used in the Lord's Supper. What is said there about excess in eating and drinking, refers not to the Lord's Supper, but to the *Agape* or Love-Feast which preceded it in the custom of that Church. This led to disorders, which elicited the reproof of the Apostle. There is not a word in Scripture as to what was contained in the *cup* of communion, except the solitary instance in which our Lord spoke of it as "the fruit of the vine."

—We have already mentioned the purpose of the Church Missionary Society to send to India, the ensuing cold season, a body of evangelists to visit the Society's older stations. They propose to send ten men, two by two, to five different fields. To the Telugu country and Madras, Rev. Messrs. Fox and Dodd are designated ; to Tinnevelly and Travancore, Rev. B. Baring-Gould and W. B. Harington, Esq. ; to Bengal and part of N. W. P., Rev. F. Sulivan, and Edward Clifford, Esq ; Punjaub and part of N. W. P., Col. C. E. Stewart, C. B. and Rev. G. Karney ; for Bombay and Ceylon, Rev. G. C. Grubb and another not yet designated. These are names of well-known and highly esteemed workers. Much prayer will be offered in England, and much should be offered in India, for a rich blessing on their testimony for Jesus in this country. They will visit first the Native Christians, speaking to them where necessary through interpreters; and in the second place will seek to be made useful among educated Natives conversant with the English language. This is a very interesting movement and we commend it to the sympathies and prayers of our readers. Messrs. Fox and Dodd, it may be remembered, visited last year the stations of the C. M. S. on the West coast of Africa, and were greatly cheered by the measure of blessing that then rested upon their labours.

—In the *Christian's* gallery of the portraits of the eminent Christian men of our day, one of the most recent is that of Dr. A. J. Gordon, some of whose admirable books were reviewed by us last week. He is the pastor of a Baptist Church in Clarendon St. Boston, and is highly esteemed as a Pastor, yet of late has been more prominent as an evangelist. He is 51 years of age.

—The *Christian* of June 3rd has a portrait of the late Hon. Ion G. N. Keith-Falconer, whose death at Aden we lately mentioned. Seldom has there been such a combination of circumstances investing a mission with interest and hopefulness, as met in the mission to Arabia established by Mr. Keith-Falconer. Rank, wealth, scholastic eminence, love to God and love to man, youth, the long-neglected field taken up by him, all conspired to draw the attention of Christians to his mission, and to the millions of Arabia so long invested with the truth. Let us hope that in the providence of God his death may be the means of leading other gifted servants of Jesus to go in at the open door, and of awakening much prayer in behalf of the Arabian peninsula.

—A correspondent of the *Free Church Monthly*, says :—

"Have you observed that the American Board of Foreign Missions, who gave up higher education in India forty years ago, have admitted their mistake, and are now at length seeking to repair it by opening a college at Ahmednuggur ?"

It was in the year 1854 that the American Board, through its Delegation then in India, declined to sanction the Institution then recently established in Bombay, and insisted that instruction in schools and preaching should all be carried on in the vernacular. The Bombay missionaries had thought their Institution a necessity in view of the fact that a passion for learning English had begun to seize upon the minds of young men, whether Christian or non-Christian. We believe that they were right and that such Institutions should constitute a part of the Mission system. But we also believe that Dr. Anderson, Secretary and Delegate of the A. B. C. F. M., was right in attaching a great deal of importance to vernacular preaching and the evangelization of the masses. The American Marathi Mission has had exceptional success along these very lines, though crippled more or less by the want of higher institutions of learning.

—With reference to our remarks on "the brothers" of Christ, we are told that the term *first-born* was always applied by the Jews to the first-born child whether other children followed or not. We can understand that at the time of the birth such an expression might be used. But Matthew wrote his Gospel more them 30 years after the birth of Christ, and would certainly have avoided it had Jesus been the only child of Mary. All Scripture is written by the Spirit of God. The word "till" in the phrase, "Joseph knew her not till she had brought her first-born Son," is compared with Psalm 110, "Until I make thine enemies thy foolstool" which does not imply, we are told, "that Jesus shall cease to sit at the right hand of God." Again we say that Matthew, writing so long after, would not have used this expression if he had understood that Joseph had *never* known Mary.—Again : Our Lord, when dying on the cross, "commended his mother to the care of St. John" (John xxi. 27.) Why, if she had other sons ? But family ties were of inferior obligation to those of religion, in our Lord's estimation. The brethren of Jesus, up to a late period in his ministry were not believers, and Mary would be more at home with the beloved disciple of Jesus. She needed to be among the disciples as a witness of her Son. On the whole, this objection seems to us to have little force

—By a comparison of Matt. 13 : 55 ; 27 : 56 ; Mark 15 : 40 ; John 19 : 25 ; Luke 6 : 15, 16 ; Gal. 1 : 19, some reach the conclusion that the sister of Mary the mother of Jesus was Mary the wife of Cleophas otherwise called Alphœus, was the mother of those who are called the brethren of our Lord. We leave this to our readers to investigate. What we insist upon is this : If there had been in the minds of the sacred evangelists, any such feeling regarding the perpetual virginity of Mary, they would certainly never have used the language that we find in Matt. 1 : 25.

—"D." Thanks. It is hardly worthwhile to publish the diatribe against Mr. C.—NEMO. Received too late for this issue.

—WE have spoken of the great loss sustained by the Free Church Mission in Madras, in the death of the Rev. P. Rajahgopal. Almost at the same time the S. P. G. was called to part with a highly-esteemed Native missionary, the Rev. S. B. David. His father was one of the first fruits of the Lutheran German Mission, and served it as a Catechist ; he had 16 children, of whom the subject of this notice was the 13th. S. B. David was born in 1822 and ordained in 1857. Owing to failure of sight he resigned in 1874.

—THE following from the *New Dispensation* strikingly illustrates the self-deception that men can practise on themselves by attaching their own interpretations to sacred words :—

What is the New Dispensation? It is Christ's Kingdom of heaven. A kingdom presupposes that there must be a legislator or some legislators to enact laws that shall be binding on the people ; and thus saith the Son of Man to his disciples, "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." The world may retort that by this the founder of the Christian religion encouraged despotism in his church, as if to give birth to modern Popery. But we maintain that whoever shall read the texts that follow the one quoted above cannot but be struck with the wisdom and foresight of the great legislator who pointed out the condition under which the Father of Dispensation inspires or breathes into the soul of the members of every Apostolic body in which is present not only the Spirit of the Father but also of the Son of Righteousness who thus saith, "For where two or three are gathered together in my name there am I in the midst of them."

The Apostle Paul says: "The signs of an apostle were wrought among you in much patience and in *signs* and *wonders* and *mighty deeds*." The apostles were commissioned to give the Church of Christ, organized after his ascension, the laws and regulations for her guidance, and when they had done this a curse was pronounced on any one who should add to or take from the inspired word. Our friends in Calcutta have what they call an apostolic durbar, but are much better able to persuade themselves that it is that, than they are to persuade any body else.

—To an outsider it seems evident enough that the High Church party of the Church of England have got the victory in this matter of the Bishop of Jerusalem. They were opposed to any appointment, not wishing to hurt the feelings of prelates of the Oriental churches. The Evangelical party wished a Bishop and have got one, and he turns out to be not evangelical but decidedly High-church. Not, we dare say, so advanced as some others, but sufficiently pronounced to make it doubtful if the nomination will be of any real benefit to evangelical religion.

—WE are glad that the *Subodh-Patrika* is speaking out so emphatically on the subject of dancing-women, one of the most debasing institutions of India. It seems like a mockery to talk of reform and culture so long as this great organized iniquity is let alone. The remarks of our contemporary will be found in another column. *A priori*, who would have thought it possible that Europeans, moving in good society, would have ever countenanced this shocking institution by attending parties where the entertainment is furnished by this disreputable class ?

—THE question is asked, How can man's responsibility for his belief be reconciled with the fact that faith is 'the gift of God.' If the reference is to Ephes. 2 : 8, the gift of God there mentioned is not faith, but salvation, as may be easily seen in the Greek. But how is it that God inspires us with confidence in himself ? by convincing us that he is worthy of confidence, in other words, by showing us the facts of the case. Man is never more free than in the act of faith by which he commits himself to the Saviour. But so long as he is unwilling to forsake his sins, he does violence to his own mind and refuses to consider the evidence that God is trustworthy.

—WE hear that many have been seeking the Lord this week in the Seamen's Rest, opposite the Prince's Dock, and it is believed that many of these have experienced the great change without which no one can see the Lord.

NOTICES OF BOOKS AND REPORTS.

A Search for the Perfect Religion. By the Rev. Dr. Warren, President of Boston University. This is the Dr. Warren whose wonderful book about the Garden of Eden we had occasion to review some months ago. The address that is now before us, we read in the *N. Y. Independent* in the early part of this year. He imagines a World's Convention consisting of representatives of all the religions, Christianity excepted, met together to ascertain what would be a perfect religion for mankind. A Buddhist, a Brahman, a Mahomedan, a Taoist and a Shintoist carry on the discussion. When they reach the question, *By what credentials shall a perfect religion be known ?* The Japanese speaker tells how he fell in with a sailor who told him how he had been saved from suicide and been led to Christ by a Christian man, and the speaker went on to say how he had been led to Christ by the narrated experience of that convert. Perhaps the ordinary reader will feel that there is something lacking in the treatment of the credentials of a perfect religion. To one who is hungering and thirsting after righteousness, the simple story of the cross may be felt to be a sufficient warrant for faith. These, however, are but as one in a thousand. A perfect religion must know how to vindicate itself as such to common carnal sinful men ; it must be accompanied by displays of the power of God such as will come home to the multitude of men. This address has been reprinted on the other side of India (Mission Press, Midnapore) for free distribution among educated Natives of India, We perceive by the *Indian Witness* that it is also to be reprinted by the publishers of that paper. We hope it may be helpful to many.

Christianity and Ancient Paganism. By J. Murray Mitchell, LL.D., Religious Tract Society. This appears as one of the "Present Day Tracts." In 1860 the Bombay Tract and Book Society printed a Lecture by Dr. Mitchell entitled "Ancient Paganism and Christianity." Notwithstanding the similarity of title, the present work is quite different from the one formerly published. The friends of Dr. Mitchell are well aware of the literary fastidiousness that forbids him to be satisfied with anything that he has written, but makes him to be always bent on improving it. But the work we are now noticing is something more than a revision of a former work. It is another book, written from a higher standpoint and from a broader platform, and exhibits the progress made in the knowledge of the religions existing in the bounds of the Roman Empire in the first century. It is addressed to the mind of 1887 rather than to that of 1860. Here is an extract from this well-written work :—

We frequently hear of a gradual development of spiritual truth parallel to the progress of civilization. All, or at least most, of the great Religions of the world are held to have contributed their share to the advancement of true religion. Thus, Christianity is only the last in the series—the last as yet, though possibly destined to give place, ere long, to a system still more exalted and refined.

The hyphothesis of Evolution has taken such possession of the mind of multitudes, that they push it—as if it were an established truth—into regions in which the principle, whether true or false, can bear no legitimate sway. It is frequently maintained that all human things advance by calm, orderly steps with slight, if any, evidence of a pause, none of retrogression. But history denies this. It is of course true that, taken in its wide extent, humanity moves on, as Wordsworth says,

With an ascent and progress *in the main*.

But if many races have risen, some have remained stationary, and others have sunk. True, in art and science there has been a great advance on the whole. But we must not forget that many of the highest attainments of the human mind were made long ages ago. Thus Egypt and the East* handed over their sculpture, architecture, and other arts to Greece ; and there they rapidly attained an excellence which has not been equalled in the lapse of two thousand years. Again, the poetry of Homer, the oratory of Demosthenes, the speculative power of Aristotle and Plato are not these still unequalled, or at all events unsurpassed ? In intellect, imagination, taste, the Greeks we venture to say, have excelled all other races. They were inventive too ; but their originality was controlled by an exquisite sense of fitness, proportion, harmony.

The continuous progress of art and science, then, is purely imaginary. Knowledge has increased ; intellect has not. It was of yore that genius plumed her pinions for her highest flight ; and succeeding generations have gazed enviously upward, as they have seen her

Sailing with supreme dominion,
Through the azure deep of air.

* Egypt, Phœnicia, Lydia, Assyria.

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In other words, Almighty God was pleased to impart to the ancient Greeks more of inventive and reasoning power, and a more acute perception of the beautiful, than to any other race. Nor does it appear probable that any future generation will surpass, or even equal them in the higher intellectual endowments.

These consideration certainly do not predispose us to expect that we shall ever be able to trace a regular, continuous development of religion among the nations. We need not be surprised if we find, in many cases, not improvement, but deterioration. And there is not the slightest ground for the assertion that Christianity is only the latest addition to an edifice that has been slowly rising throughout the ages, and to which most, or at least many, nations have contributed. On the contrary, it can be demonstrated that when we distinguish between religion and mere intellectual culture,

1st. There is no truth in any other religion which does not shine forth with brighter light in Christianity;

2nd. Christianity has borrowed no truth from any Pagan creed; and

3rd. Every system except Christianity mingles much error along with the truth that it maintains.

We ought, perhaps, to state here that we regard Judaism and Christianity—the former as contained in the Old Testament, the latter in the New— as one religion,—one in the sense in which the rosebud and the expanded rose, the "bright consummmate flower," are only one. Or we may say, they are related to each other, as dawn is to sunrise.

Dr. Mitchell passes in review the great religions of ancient paganism that are now extinct, *viz.* the Egyptian, the Babylonian and Assyrian, the Phœnician, the Lydian and Phrygian, the Hittite, the Greek and the Roman. We heartily recommend this pamphlet, and hope that it may have a wide distribution in this country, as well as in England.

Khunnishedhak Bodh ani Hitopadesh This is a metrical tract containing strictures regarding Debt and Exhortations to avoid it. It is by Mr. Ankush Ramchandra Gardekur, an ardent young Reformer. He is aware of the injury done to Hindu society by the easy habit of contracting debt, so all but universal. We do not agree with him in the broad gulf which separates, in his opinion, "our true and excellent Vedic Religion" from the reigning idolatry. We have never found any Vedic religion that was not polytheistic. The protests of this tract against idolatry are much needed.

We are favoured with copies of the following: Minutes of the Woman's M. Society of the M. E. S. I. Conference. *Report of the L. M. S. Travancore work.* Witnesses for Christ, 2 vols., Backhouse and Tylor. The Anglo-Indian Codes, Vol. 1.

PSALM II.—(Another Metre).

Why do the gathered heathen rage,
With furious madness blind,
And all the people thus engage
On vanity their mind?

The kings upon their God have warred,
Assembling all their might;
And worldly powers against the Lord
And Christ His Son unite.

Let us, the daring rebels say,
Their bonds in sunder break;
And cast their galling cords away,
Nor such salvation take.

He that in Heaven supports His reign,
Of spotless virgin born,
Shall give them blessing for disdain,
And charity, for scorn.

Then shall He make His Day-spring shine
In evangelic peace;
And sinners from the wrath divine
Through faith in Him release.

I chose my King, Whose worth and might,
All others far excelled;
And, Sion, on thy topmost height
His coronation held.

The Lord my God hath deigned to say
These precious words to me,
Thou art mine Only Son, this day
Have I begotten Thee.

I will Thy Bosom's longing bless,
And open to Thy knock;
Thou shalt for pasture earth possess,
And all mankind for flock.

And senseless gods of brass and stone,
Break with Thine iron rod,
Like vessels of dishonour thrown,
And trampled in the sod.

Be wise now therefore, O ye kings,
From blood and rapine pause;
And come to learn celestial things,
Ye judges of the laws.

Come, in the Christian cause sincere
Your services employ,
With godly love, and manly fear,
And with angelic joy.

Embrace the doctrine and the priest,
For wherefore should ye die?
And bidden to the bridegroom's feast,
With lively faith comply.

H. Y. G.

INTERNATIONAL BIBLE STUDY.

June 26.——„——*Ex.* 35 : 20-29.

See last Guardian.

July 3.——„——*Matt.* 2 : 1-12.

Commit verses 7 11.

Golden Text —"Thou shalt call his name Jesus; for he shall save his people from their sins."—Matt 1 : 21.

The two remaining quarters of the year are devoted to the study of Matthew's Gospel, penetrating it to the end of the 13th chapter.

We turn from Moses to the Prophet like unto him, the Founder of a New Dispensation, the Leader and Deliverer of God's believing people.

"Now when Jesus was born in Bethlehem of Judea, in the days of Herod the King, behold there came wise men (*magoi*) from the east to Jerusalem, saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him." In the 1st chapter of Matthew nothing is said of the place where Joseph and Mary were living, or of the birth-place of Jesus. Here we learn that he was born in Bethlehem, five miles south of Jerusalem. Herod the King was a man of infamous character, neither fearing God nor respecting man.

Shortly after the birth of Jesus, a number of *Magoi*, persons belonging to the Babylonian order thus named, came from the east to Jerusalem, enquiring diligently for him that was born King of the Jews The Magi were like the Chaldeans of whom we read in Daniel, an order of men who had to do with religion, making rules and regulations concerning religious observances. They were astrologers, endeavouring to learn the bearing of celestial phenomena upon the destinies of men and of nations. There is reason to believe that after the transplantation of so many Jews at the time of the Babylonian captivity, especially through the instructions of Daniel, and perhaps through his prophecies, they had been made acquainted with the fact that a Messiah was expected of the Jews, a wonderful Potentate and Deliverer, who should bring to pass such changes in society as had not been witnessed. There was already a very wide-spread dispersion of the Jews not only in the East but throughout the bounds of the Roman empire, and in many places they had synagogues, and were accustomed to read the Scriptures in Hebrew or in Greek on the Sabbath-day, nor were the Gentiles precluded from attending their meetings. We find in the literature of that time indications of the fact that the Jewish expectation of the Messiah, was widely known and sympathetically entertained. Centuries before, Socrates had spoken of the reasonableness of looking for a divine interposition to banish the gloom and obscurity that rested like a veil upon all nations. The later Sybilline books embodied this anticipation, and Virgil has availed himself of it in one of his Eclogues.

What the star was which signified to the Magi the fact of the birth of the great Deliverer, and afterwards guided them to the place where he was to be found, we cannot say. It is idle to try to identify it with some conjunction of planets, or with any planetary phenomenon, seeing that its course must have been in our atmosphere; otherwise it could not have moved before the Magi, or guided them to the house where Joseph and Mary were residing.

It is possible that these men were proselytes to Judaism, or at least had read the Scriptures of the Old Testament; that they were men of prayer. It is beyond doubt that they were moved of God to undertake the journey and were supernaturally guided to Bethlehem. Their whole procedure is an interesting exemplification of faith, even where we might have least expected it. When God brought his Son into the world, it seemed fit not only that the angels of heaven should hail his advent, but that the Jewish people represented by the Shepherds, and the Gentile world represented by the Magi, should yield him homage.

Arrived in Jerusalem, these men of the East began to make enquiry concerning the wonderful One who had lately been born, the destined King of the Jews. Herod was soon made acquainted with the fact, and was not a little discomposed by it. It seemed strange to him that these men in the far East had found out things prophesied in the Jewish books. He convenes a Council composed of the chief-priests and scribes, and enquires where the Christ should be born. The answer they return is, Bethlehem of Judea; and they quote to him the passage in Micah in which the prophecy is written: And thou, Bethlehem, in the land of Juda art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule my people Israel.

Herod sent for the Magi and had a private interview with them, in which he expressed his great interest in the sacred

object that had brought them to Judea; informed them that they would find the Babe of Prophecy, in Bethlehem, 5 miles away; and charged them solemnly to report to him on their return so that he might himself render obeisance to this heaven-ordained Deliverer. They took their departure, and had no sooner turned their back on Jerusalem than they were cheered by perceiving the star, marshalling them the way to the place where the Babe dwelt. Entering the house they saw the young child, with Mary its mother, and falling down before him, worshipped him and presented him with gold, frankincense and myrrh. (This gold was perhaps serviceable for the journey to Egypt.) Then, being warned of God in a dream, not to return to Herod, they set out to return to their country by another route.

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SATURDAY, JUNE 25, 1887.

BEHOLD THE MAN. VII.

AN INVITATION TO TRUTH-SEEKERS OF ALL NATIONALITIES.

After such attestation from the skies, Jesus of Nazareth would naturally be the observed of all observers. But he becomes conscious of a powerful impulse, urging him to shun the face of all man, and secure for himself, before entering on his great mission, a season of unbroken communion with God. He leaves the locality where John is carrying on his work and plunges into the wilderness. It was fitting that he should be proved with regard to the use he would make of the divine powers now dwelling in him.

This question may arise: Had not divine power been present with the Son of God all along? From the beginning had he not been led by the Holy Spirit? These questions are to be answered in the affirmative. He was the well-beloved Son of God when pursuing the lowly duties of a country carpenter, as truly as when so declared to be on the banks of Jordan. But what took place on the banks of Jordan was for the purpose of intimating that the time had come for the manifestation of powers till now unmanifested. There is really no such thing as removal of the divine from one place to another, as a descent of God the Spirit, for God is ever, every where, with all his perfections. But it is necessary to use language like this, when we speak of new manifestations, of a new dispensation. The life of Christ is divided into a time of preparation, and into the period of manifestation. He had a genuine humanity, like ours, though without sin, and this humanity, though cognizant of the indwelling deity, was not *conscious* till now of the omnipotence that was to be manifested. And it was fitting that there should be a new probation for the new circumstances in which his humanity now found itself; that Jesus should be proved with regard to the use to be made of the divine powers with which he was allied. So he is powerfully impelled to bury himself for a season in the wilderness.

He was forty days in the heart of an extensive forest, inhabited by wild beasts and consequently avoided by men. Brought here by the manifest guidance of the Spirit, Jesus felt that he would be protected from the perils incident to such an abode. He had no servant to prepare him food, and there was little or nothing of the nature of nourishment to be found upon the trees. He appears to have been supernaturally kept from the pangs of hunger, and only at the termination of this period to have become sensible of them. It was in connection with this hunger that the tempter came to him. This tempter is also called the devil, and Satan. We have no reason to believe that the tempter came in any visible form; Christ was tempted as we are. Thoughts arose in his mind, not essentially evil; but when proved they were found to have an evil application. Multitudes of thoughts arise in our minds which have to be proved before their moral quality can be ascertained; and sin begins when—thus proved and their evil quality perceived—they meet with our favour.

He was hungry, and could hardly think of anything but the satisfaction of this gnawing appetite. Well, the whole earth is full of the goodness of God; he that has given man a craving for food, has given him the means of satisfying it. There is no sin in eating. There is no food in this wilderness, but I am here by the guidance of God, and I am endowed with power to create food. Why not say to these stones, Be bread! But he remembered the word of God: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The will of God embodied in his word is life. By this will the believer is kept in harmony with God, and this harmony is life. As a child of God I am to walk by faith and not by sight. It is for him who has brought me into this trial to take me out of it. I will not use these exceptional powers to relieve my own wants. My heavenly Father knows my need.

Having settled this point, it becomes plain that the suggestion was from the Tempter. And a great principle was established, afterwards found interwoven with the whole ministry of Christ. He was not to avail himself of his divine powers to procure the satisfaction of his personal needs. He could scarcely even do it for his disciples without running the risk of stimulating worldly desires in them.

PLAIN PAPERS ON SCIENCE AND RELIGION.

No. XII.

The Origin of Conscience.

The subject considered in the last paper is one of so much importance that a few supplementary thoughts are deemed necessary. The careful reader will have derceived that the writer regards conscience as a primordial power or faculty inhering in the original plan of the soul of man and holds the cognition or perception of a distinction between right and wrong to be one of the necessary beliefs or fundamental intuitive truths of the human mind. Conscience is not a human acquisition but a divine endowment. Its origin is the creative power of God, the moral Governor of the universe who, in the written and unwritten moral law, has furnished the standard for the moral judgment.

It is well known, however, that in the present day strenuous efforts are made to account for conscience on purely naturalistic grounds. Some assume that our so-called moral intuitions, our judgments in regard to right and wrong are simply organized experiences of pleasure and pain, transmitted to us through past generations—an aggregate of a great many individual experiences transmitted from father to son, right on along the line, until they have become in us habits or second nature, and have all the force of something novel and original. Putting it a little differently, others tell us that conscience is full-grown humanity's acquisition from the inherited traditions of the result of an earlier experience. Man's nature, we are assured, has its roots in physical desires; so that, as an eminent metaphysician sarcastically remarks; "a love of pleasure, fear of pain, a bit of sympathy, and a large amount of selfish expectation will—when thrown together in the same being, and worked over by the chemistry of association—produce a conscience."

Time would fail to notice all the various hypotheses advanced by philosophy from time to time to account for conscience. Their name is Legion. Each one with its refutation would need a separate paper to do it justice. Our moral ideas are the product of education and imitations say Locke, Paley, and others; derived from legal restriction and enactment, say others; subjective affections of our minds and not independent realities—mere relations between our nature and certain objects, so that virtue and vice lie merely in our sensations—still others; accounted for by the principle of association, says Mill; attributed to the feeling of sympathy, by Adam Smith; regarded as mere sentiment by Mackintosh and the sentimental school; etc., etc. How much more simple and satisfactory, and *in harmony with* universal experience, the view that conscience has been built into the structure of our being by the very hand of God—"the man within the breast"—deriving authority directly from the Creator and responsible to him.

Darwin derives conscience from the combined operations of the social instincts common to the animal kingdom and the intellectual faculties: "Man comes to feel, through habit, that it is best for him to obey his persistent instincts." Conscience in the view of skeptical scientists, is the outcome of the process of evolution, being the inherited result or effect of environment and experience, and might have been different if these had been different. A few simple points in opposition to this view may be noted.

a. The very class of persons who assume such an ignoble origin for conscience are those who have a great deal to say in a lofty manner about *absolute truth and right*. But if conscience have the origin they claim for it, it is the extreme of folly to speak of any higher obligation than that of common prudence. Their theory makes no provision, leaves no room, for absolute truth and right, and in fact logically excludes them altogether.

b. The conscience that has dominated humanity through all the past has ever been regarded as springing from a higher source than that assumed by the skeptical thinkers referred to—even from a supernatural and divine. It has heralded and made itself felt and regarded as the veritable voice of God in the soul. It has always spoken for and pointed to God. But if the view referred to be true, then mankind have been, and are, *ruled by an impostor!* Could an impostor maintain its universal and undisputed, though deeply resented, authority as conscience does? If conscience has been *put together*, as is claimed, then it can be *taken apart*. And we should expect that in some quarter, at some period, by some community or individual, it *would* be taken apart, and if not wholly resolved into

its several component parts, at least lightened and relieved of some. But this has never been done. It may be safely asserted, also, that the mob of passions and conflicting desires by which mankind is constantly assailed, and against which conscience lifts up its authoritative and accusing voice, would rise up exultantly and hurl the feared and hated usurper from its throne, were conscience merely the outcome of experience and the creature of circumstances, as is claimed by some.

e. The view we are opposing postulates for conscience a non-moral source; involving the illogical supposition that there can be an effect without an adequate or sufficient cause. A stream cannot rise higher than its source. And to say that from mere instincts, animal or physical desires, and the intellectual faculties, the highest moral perceptions are evolved, is philosophically absurd.

The term "evolution" signifies "a rolling out from." It is, therefore, only possible to 'evolve' out of a thing some thing or quality which was originally in it, either in an active or passive state. It is unphilosophical to assume that the universal *moral* ideas by which mankind are governed have been evolved from purely *physical* desires and *intellectual* perceptions. The law is, that "*what ancestors do not possess offspring cannot inherit.*" The moral sense or conscience cannot therefore be inherited from a non-moral source.

d. This theory, that conscience is only a collection of prejudices received from childhood and incorporated with the moral life, and transmitted from generation to generation —that it is simply the result of training and has no real basis in the soul—commits the unpardonable (philosophical) sin of confusing the furniture of the conscience with the conscience itself—the acquisitions of a faculty with its existence. As well might it be contended that the mind has no real independent existence because it is developed by exercise and enlarged by information. "Conscience of course may be enlightened or it may be misinformed by education. But the original faculty which perceives the existence of some right and some wrong, whatever may be apprehended as such, and which refers actions to such right and wrong; the faculty which under all circumstances pronounces in favour of truth, and justice, and self-sacrifice, and courage and purity, wherever these can be found, because it intuitively perceives their necessary excellence;"—this faculty cannot be pronounced a bundle of accretions gathered all along the course of life-history, without doing violence to the highest dictates of unprejudiced reason. "Conscience," says Wuttke, "is not an empty vessel, into which an objective law pours its contents; but it has contents itself. And it is only by virtue of having positive contents within itself that objective revelation can and does appeal to it. Had it no contents of its own, a code of tyranny and murder would be approved by conscience just as readily as a code of righteousness. Divine revelation is not sent to, create conscience, but to enlighten, educate and complement it."

e. The theory we are combating involves the transmission of senseless superstitions, customs, and tastes—such as prevail among heathen people—from generation to generation. That these are not thus transmitted refutes the theory, and even Darwin himself concedes the force of the objection.

f. History proves that conscience, instead of being a product of education, the developed creature of environment, has really suffered degeneracy though a process which St. Paul compares to being "seared with a hot iron." And when it is sought to divert attention from the real point at issue by referring us to savages who are claimed to possess at best only the rudimentary elements of a conscience and a moral nature, differing but little from the higher animals, we make our appeal to the affirmations of conscience in man when developed and civilized.

g. Once more: as the writer quoted in a previous paper remarks, there is a scourge in the hand of conscience, which no man or power in the world is able to wrest therefrom, and yet from which the majority of men would exceedingly rejoice to be delivered. How is this to be accounted for? Can it be supposed that man has allowed himself every where to become the willing victim of such a tyrant, as in one sense conscience undoubtedly is? Surely were conscience merely a development of a conglomerate accretion of floating germs of desire, fear, love, hope, selfishness, etc., we might expect to find some men somewhere who had outgrown or risen above these things and developing ability to shake off the iron yoke that galls, and from which most men would rejoice to be entirely free. But no man has ever been able to do this.

h. The theory that volitions and choices are the necessary effect of atomic movements of matter in different corners of the brain, furnishing the materialistic doctrine of "molecular ethics," is at war with the very nature of things. It is utterly irreconcilable with the indisputable fact of *life-long retained personal identity*. The atoms are forever changing, not one probably in the brain to-day that was there a year ago; yet the phenomena of moral approval and disapproval, of guilt, self-accusation, and remorse persistently abide. This is a nut which no materialistic evolutionist can ever crack. But here we must stop for the present.

(To be continued.)

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR BROTHER,—The terrible loss of life resulting from the recent cyclone in the Bay of Bengal has come home to me with peculiar force, owing to my having sailed from Calcutta for Madras on the very day after the departure of the ill-fated *Sir John Lawrence*.—I had expected to leave the same day by the steamer *Jumna* (just reported to have reached Aden on fire) but on arriving in Calcutta from Assam I found that she was not to call at Madras so I engaged a passage instead by the P. & O. steamer *Hydaspes* [This steamer has since gone ashore near Suez.—ED. *B. G.*]

We steamed away from the jetty in very bad weather, and with the danger signal giving warning of a cyclone in the Bay. Just as we were starting I overheard our Pilot (the oldest and most experienced man in the service) say in reply to a remark made, expressing surprise at his leaving in such weather, that it was against his wish and judgment to do so, but that *he had to obey orders*. Fortunately, however, when we arrived at Diamond Harbour, at the mouth of the river, he was prudent enough to anchor for the night, and wait for some improvement in the weather. We found there the steamship *Jumna* (which had started the day before) also at anchor wisely waiting till the storm had abated. Well would it have been if similar prudence had been exercised by those in charge of the *Sir John Lawrence*, which left Calcutta on the same day as the *Jumna*, but alas! to save a few hours of time, she was rashly hastened on to brave the dangers of the raging storm and apparently not a single soul has survived to detail the horrors that must have followed when the helpless vessel was engulphed by the foaming billows, and hundreds of our fellow-creatures were vainly struggling to save themselves from a watery grave!

Next day, the 27th, we steamed away from our safe anchorage, and when we got out into the Bay, we saw a large vessel on the sands, with apparently not a living soul on board, and also discovered that two of the Lightships and the steam-tug, *Retriever*, with their crews were missing. The sea was very rough, so much so that although we passed several vessels, anxiously signalling for a Pilot, it was not considered safe to launch a boat and transfer ours to one of these vessels, though his services were no longer needed by us, and in consequence we had to bring him all the way to Madras.

The poor fellows on board those ships must have had a very anxious time of it that night, and especially as their difficulties and dangers were so much increased by the blowing away of the Lightships.

During the day we passed the P. & O. steamer *Nepaul* (concerning which there had been great anxiety in Calcutta, as she was some days overdue). We learned afterwards that she had a very severe time of it in the cyclone, and that she had picked up the only survivor from the unfortunate tug, *Retriever*, a poor fellow who was found clinging to a spar, after having been 17 hours in the water. We were very thankful when, on Monday morning, we arrived safely in Madras harbour; and those of us who were to land there could feel that our stormy voyage was at an end.

What lessons these are for us to learn by these perils and dangers that every where meet us in life's journey, whether travelling by sea or land. How forcibly they bring home to us the truth that "we know not what a day or an hour may bring forth." Hence the importance of being always "ready," but alas! how few seem to lay these things to heart. "Oh that they were wise, that they understood these things, that they would consider their latter end."

Personally, I feel under great obligations to Almighty God for the special mercies vouchsafed to me during an absence of 7 months, in the course of which I have travelled over 6,000 miles *in India*, and have had the privilege of carrying the Gospel to hundreds of those who are almost entirely destitute of the public means of grace. In addition to the kindness shewn to me in Assam (of which I have spoken in former letters) many manifested their appreciation of my poor services by liberal spontaneous contributions to the Society that sent me there. My first visit to that needy field will ever be amongst the pleasantest recollections of my life, and I shall gladly go there again (if the Lord will).

Yours sincerely,
ISAAC F. ROW,
A. I. E. Society.

Bangalore,
18th June 1887.

REMARKS ON THE ARTICLE IN THE "BOMBAY GUARDIAN" OF MAY 28TH ON "SPIRITS IN PRISON AND THE SONS OF GOD."

SIR,—To say that "the spirits in prison" preached to by Christ were the same as the angels referred to in Jude as seeking intercourse in the time of Noah with human beings, and being punished with destruction in the flood, seems to contradict the statement in that passage that they were "*reserved in everlasting* chains under darkness unto the judgment of the great day," and thus to nullify the whole scope of the passage, which is strengthened by the after-allusion to Sodom and Gomorrah, as "suffering the *vengeance of eternal fire.*"

It seems also highly repulsive to think of holy angels set by their Creator to guard the tree of life, and after witnessing the fall of man and his expulsion from Eden, to allow themselves (even if it were possible) to be tempted to such unhallowed intercourse with

sinful beings. We have no evidence from holy Scripture that the probation of angels was continued *after* the creation of man.

That the garden of Eden was allowed to continue for 1600 years as a separate and guarded inclosure, or that the angels were employed to win men back to that hallowed spot, (as intimated in the paper,) we cannot conclude from any premises in the sacred writings. We are told that "cherubim" were placed "at the East of the garden," "to keep the way of the tree of life," but to what order of Beings these belonged we cannot exactly gather from the Divine word. Whether angels or not, and what was their number, we know not. Perhaps not more even than two or three, which would be sufficient for the purpose assigned. We can hardly think that these, if so small a number, would have been specially visited by Christ after his death or resurrection, while all the spirits of the dead in Hades were left without such visitation.

We are expressly assured in Scripture that Christ "took not on him the nature of angels," &c. Heb. 2. "And if the Devil and his angels" were left, after their rebellion and fall from heaven, to the *eternal* consequences of their sin, why should beings of the same order, who saw their fall and punishment and yet afterwards fell themselves by corrupting the human race, be the subjects of redeeming mercy as "preaching glad tidings" would seem necessarily to imply? That Christ visited them then, simply to announce his triumph and aggravate their punishment, we can hardly think, as this would have been anticipating "the judgment of the great day."

That angels, in the time of Abraham and afterwards, were allowed to clothe themselves with human bodies and appear to men as such, we gather from the inspired narratives, as referred to in the paper; but that they could assume these at will, or wore them as their natural clothing, so that they could use them for any wrong purpose, (as is implied herein) is far from proveable by Scripture generally. We can scarcely think that as such, they would have differed materially from human beings; and that one order of beings can at will, and without creative sanction, transfer itself and be changed to another order, seems contrary to all analogy and experience in the material or spiritual worlds.

Our Lord in Matthew 22: 30, speaks of human beings "*in the resurrection*" as "neither marrying nor being given in marriage, but *are as the angels of God*, and are *the children* of God, being the children of the resurrection. The bodies that angels are said to have assumed would appear to have been like the resurrection body of our Lord, rather than like our present gross material bodies.

We also read of the redeemed from among men in heaven being nearer to the throne of God than the angels. (See Rev. 5, 8-10, 11), and praising the Lamb before the angels do. If angels who sinned on earth were recovered by Christ, and could join the redeemed, they would then for ever be in a higher rank than their fellows who never sinned, which would seem to offer a premium to disobedience. That Christ was "seen of angels" is proved by their presence with him not only before but after his passion and at his ascension to heaven, and that "he spoiled principalities and powers triumphing over them in his cross," is plainly stated and attested, but we read immediately after the former quotation "*preached* unto the *Gentiles*." Had he after his resurrection been preached, or preached himself to angels, we think the fact would have been stated, with the effects produced, but of this we read nothing.

Yours &c.,
J. GILLINGS.

GIRLS' ORPHANAGE, KHANDWA.

SIR,—This Orphanage is now only intended for native girls, of whom we have at present six in number, and have the promise of three more. The Khandwa Orphanage is a cheerful, healthy home for children. We have room for 15, or even 20 more girls.

If only one of the parents are living, and the father or mother, as the case may be, desire to send their girls to us, we will gladly receive them on the following conditions, viz: that they give up all claim to them, and allow us to have full control of their children, to train them up for the Lord's work. We also take native Christian orphans on the same terms. If those who may read this, know of any such children and will send them to us, we will refund the cost of sending them. However, if our friends desire to defray such expense themselves, we will be the more grateful.

The Orphanage is maintained by voluntary subscriptions. All friends desiring to help us care for, and teach the forsaken and helpless, may do so by sending their donations to the following address:—

REV. J. D. WEBB,
Methodist Mission.
Khandwa, C. P.

18th June, 1887.

NOTICES.

BAPTIST CHURCH.—BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 11 a. m. and 6. p. m.

FREE CHURCH.—ESPLANADE.
Pastor—Rev. John Forgan.
Sabbath Service, 6 P. M.

AMBROLI FREE CHURCH.
GIRGAUM BACK ROAD.—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.
APOLLO ST., FORT.—Rev. Geo. Bowen, Pastor. Sunday-school, 9-30 a. m. Morning Service 11 a. m. Evening Service, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting, Tuesday, 7-30 p.m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Apollo St. Hall, 3 p. m.

SEAMEN'S REST.

SERVICES every evening in the week except Wednesday, at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this Mission-work.

WESLEYAN METHODIST SERVICES.

Colaba Causeway (opposite Tram offices) 7 a. m. and 6 p. m.—Rev. G. W. Clutterbuck.
Special Service, 8-30 p. m.
Sunday-school, 4 p. m.
Tuesday, Class-meeting 6 p. m.
Wednesday, Service 6-30 p. m.
Saturday Prayer-meeting 6 p. m.
Parel Road, Byculla, 9 a. m. and 6 p. m., Mr. J. J. Staples.
Sunday School, 4 p. m.
Tuesday Class-meeting 7-30 p. m.
Thursday, 7-30 p. m., Rev. G. W. Clutterbuck.—Cordial invitation to all.

BOMBAY DISTRICT PRAYER LEAGUE.

AT the close of the Annual Conference Session at Madras, the Methodist preachers of the Bombay District covenanted together to set apart some portion of every Saturday evening for special prayer for one another and for blessing on the work of God throughout the whole district. The preachers will be very glad to have members of the Church unite with them. No formal organization is intended.

As suggestive themes for meditation and to give harmony and definiteness to our petitions the following passages are suggested:—

June 25—2 Cor. 1: 24 "Not that we have lordship over your faith, but are helpers of your joy: for by faith ye stand."—(R. V.)

REV. C. P. HARD, Ajmere, acknowledges receipt of 3 orphans. The doors stand open still.

Epitome of News.

SATURDAY, JUNE 18.

—Major Lyons died yesterday in Poona of the injuries received from a tiger.

—The offer of Mr. Tharia Topun to build and endow a hospital at Zanzibar has been accepted by the British Government, and Lord Salisbury has communicated the same through her Majesty's Secretary of State for India to the local Government. Mr. Tharia Topun has set apart the munificent sum of Rs. 2,30,000 for the purpose of building the hospital and permanently maintaining it. The British Government will hold in trust the sum of Rs. 1,50,000 for the due maintenance of this charitable institution. It was by the influence of Mrs. Tharia Topun, an enlightened lady, that her husband was moved to bestow this benevolent gift. The hospital will be named after the donor.

—Reuter's Agency; Boma, March 30: "The General Government of the Congo is now completely organised. The Governor-General resides at Boma, where he publishes the decrees which are issued at Brussels by King Leopold, sovereign of the Congo State. The decrees published up to the present refer chiefly to the organisation of property and to respect for authority and law. The civil and criminal code, as existing in Belgium, has been made obligatory for the whole of the Congo State. A tribunal has been established at Boma and a postal service from Banana to Leopoldvile, the central office being at the former place. The Governor-General administers the State with sovereign powers, and can by his authority decide all difficulties which may arise. He can even suspend the execution of the decrees of King Leopold, when he may consider it necessary. There is no direct telegraph to the Congo State, as the telegraph communication does not extend at present beyond San Thomas on the Gaboon. Up to this date, the United States and Belgium are the only two countries which have accredited Consuls to the Congo State."

MONDAY, JUNE 20.

—*Times of India*; Lahore, 19: A soldier of the Connaught Rangers at Dharamsala shot himself last Monday evening. He had been fined 10 shillings the day before for misconduct of some sort.

—The Government of India, acting on a suggestion from the Bombay Government, has issued a circular letter asking for the opinions of all the local Governments as to an amendment of the section of the Civil Procedure Code relating to the restitution of Conjugal Rights.

—*Overland Mail*; June 3: The number of victims of the fire at the Opéra Comique, Paris, stands at seventy-nine—namely, forty-three women, twenty-six men, and others of unknown sex. Of these, eighteen were members of the theatre staff, two choristers, five dressers, one door-keeper, six seamstresses, and four dancers. There is no doubt, however, that the deaths far exceed this number.

Some stables belonging to the Belt Line Car Company, New York, were destroyed by fire on May 26. Sixteen hundred horses perished in the flames, and nearly all the tramcars on the premises were burned. Two blocks of buildings opposite the stables were also destroyed, the aggregate loss being estimated at a million dollars.

The number of students at Eton College surpasses the record of any previous year since the foundation of the school, the present census showing an attendance of 964.

The *Times'* correspondent at Rome telegraphs on May 27:—

The official text of the Allocution published last night shows that the Vatican had inspired the suggestions as to reconciliation made by the clerical papers during the past few weeks, and the reply has been already given in unmistakeable language, which I am convinced will not be changed—namely, that Italy has spoken the final word in the Law of Guarantees, and its acceptance by the Vatican must be the first step in reconciliation. No relinquishment of Italian territory is possible.

Tuesday, June 21.

—*Times of India*: The fluctuations in the rates of Exchange during the past week have been slight; the rate at the close on Monday, the 13th instant, for demand was 1s. 4 25-32d. against 1s. 4 13-16d. last evening, and three months' sight Credits were 1s. 4 31-32d. or exactly the rate at which they closed yesterday.

—In celebration of H. M.'s Jubilee Anniversary, a salute of 50 guns was fired to-day at all military stations, and there will be a release of prisoners.

—The Murree Theatre has been burned.

—Lieut. Way, tried by Court-martial at Poona, has been found not guilty.

—A correspondent writes:—We seldom hear in real life a sadder or more heroically beautiful story than that of Mr. and Mrs. Towers Brown, who were lost in the wreck of the *Victoria* in April last. He was twenty-eight, she twenty-two. They had been married barely three months, after a life-long attachment. A passenger who witnessed their most touching parting says that, kissing his wife, he put her into the first boat, and then drew himself back on hearing the captain's order, "Women and children only." A minute after, he saw her struggling in the water, the boat having capsized. A sailor standing by heard him call out to her and deliberately leap overboard. He succeeded in catching hold of her—the sailors saw him clasp her, and husband and wife sank together. For fourteen days her mother, aunt, and cousin (the Rev. H. F. Wolley, vicar of Shortlands, Kent) remained at Dieppe, hoping against hope, the young man being an excellent swimmer; and then searching vainly for the bodies. Five weeks after the wreck these drifted ashore within a few hours of each other, easily identified by their clothes, rings, purses, watches—both of which had stopped at five minutes to five—the hour of the accident; by visiting-cards in her pocket, and in his an unposted letter, still decipherable, the Mayor of Wokingham, containing a donation to the poor of that parish, of which his father was rector.

The search for the bodies of the victims of the disaster at the Opera Comique in Paris has terminated, and the number of lives lost is estimated at about 100.

—The loss by the recent forest-fires in the northern peninsula of Michigan is estimated at no less than 7,000,000 dols. This includes the loss occasioned by the destruction of the town of Lake Linden. Only eight persons have perished, so far as is known; but the fires have caused much destitution.

—*Bombay Gazette*; Calcutta, 20: The Messageries Maritimes steamer *Menzaleh*, running between Hongkong and Japan, was lost on the 20th May. An accident happened to her machinery. Shortly after the English steamer *Glenshields* sighted her and took on board the passengers and mails. Then she took the *Menzaleh* in tow. The accident must have damaged her plate, for she sank fifteen hours after. The passengers were taken back to Hongkong.

—Same: Another and very nearly the final stage of Mr. F. W. Stevens' great work was completed yesterday, when the central keystone of the large dome of the G. I. P. Railway Victoria Terminal Buildings was fixed.

The dome, which is entirely of cut-stone masonry, has been constructed without any centring or supports whatever, and we believe it is the first that has been executed on these scientific principles.

—The laying of the first stone of the Imperial Institute, on the site of the Colonial Exhibition at South Kensington, will be the occasion of a great State ceremonial on Monday July 4. Provision will be made for 20,000 spectators, and, in addition to the Queen and all the members of the Royal family, there is expected to be a vast gathering of peers and peeresses, members of Parliament, heads of corporations throughout the Kingdom, and representatives of the Colonies and India. Such an assembly, drawn from every part of the Empire, must invest the occasion with profound historic interest.

—Letter from Dr. Happer in the *N. Y. Evangelist*: Most of your readers will read the letter of Rev. B. C. Henry of Canton, China, presenting a translation of a paper from the officials, gentry, scholars, merchants, and others, expressing their urgent desire that the Christian College should be located in that city.—Of the signers of this paper, as I gather from the original papers sent to the Trustees, *ten* are members of the Imperial Academy. *Eleven* are Metropolitan graduates. More than a hundred and twenty have the degree of A. B. and A. M. More than one hundred hold some official position in the Government.—So far as it is known to me, no similar incident has happened in the whole history of missionary effort that such a large body of intelligent and official men have presented a request to a body of Christian men for the location of a Christian College in a large and populous city.

—We acknowledge receipt of the G. I. P. R. Co.'s *Monthly Guide* for June 15th. Price, one anna.

—Dr. Washburn of Constantinople in the *N. Y. Independent*, on "the Strength and Weakness of Russia:" It is not many years since all the world, and America especially was full of sympathy with the great reforms going on in Russia under Alexander II. Unhappily, the present Czar has adopted the ideas of Nicholas, and his ministers are violent anti-reformers. The emancipation of the serfs was happily completed, but it seems to be the object of the present Government to reduce the people to a condition as near like that as possible, although they meet with the most determined and obstinate resistance. The emancipation of the clergy has not thus far improved the religious condition of the people, rather the contrary; and the one object of the present administration is to make the clergy a branch of the police force of the country, to crush all free thought. The courts also have become quite as corrupt as they were before. The temporary freedom of the press has disappeared. In short, Russia has gone back to the days of Nicholas. The despotism of the Government is as great and the corruption of the civil and military administration as marked. There is this difference. In spite of all the efforts of the Government to keep the people in ignorance, they are slowly waking up to a sense of their rights, and even in the army there is a spirit of revolt. I do not predict an immediate revolution. No man in this world knows when it will come or how it will begin. I only call attention to this element of weakness in the Russian Empire as one which must be taken into account. The attempts to assassinate the Czar are only an indirect result of the general discontent, and their success or failure will not seriously modify it. It was the Crimean war which overthrew the despotism of Nicholas and opened the way for reforms. Many Russian Liberals are of the opinion that a foreign war at the present time would have a similar result; and it is not impossible that the Czar may be of the same opinion. At any rate, in calculating the results of such a war, we must consider the weakness, as well as the strength of Russia; her poverty and financial weakness; the vast territory which she holds only by force against the will of the people: the constant and increasing discontent of the Russians themselves; the corruption of every department of the administration; the smoldering revolution which threatens not only the life of the Czar, but the throne itself. An irresponsible despot, with a hundred million subjects, is always to be feared, but his power is not measured by the number of his people or the extent of his empire. History teaches no truth more clearly than this.

—At a late type-writing contest in New York that one of the lady competitors copied 384 words in four minutes and forty-two seconds; that is, at the rate of about eighty words a minute.

—*N. Y. Independent*; Corea: Mr. Wm. McKay sent here to put up the electric [Edison] light in the King's palace was accidentally shot by a soldier who, with that curiosity characteristic of the Coreans, wes examining a revolver. His Majesty was much troubled at the accident and after Mr McKay's death, which took place less than twenty-four hours after he was shot, the King sent word to Mrs. McKay offering to give her a house, support her during life, and educate her son. On the day after the burial she received $500 from the King expressive of his sympathy. As the shooting was purely accidental, petitions were at once sent in to save the soldier's life. The custom is to behead men immediately, but the appeals prevailed in this instance, and after a short term of imprisonment the man will be released. I am glad to be able to write this as showing a phase of character of the Coreans generally lost sight of.

—Among the Pope's Easter gifts was an egg carved from a block of the finest ivory, lined with quilted satin, and inclosing a ruby and several diamonds. The gems were worth $10.000.

—The Pope's jubilee gifts will be rich and varied. The Sultan of Turkey has given him a ring valued at $50,000. The Empress of China will send him a valuable jewel. Queen Victoria will send a copy of the Latin Vulgate, richly bound. The City of Paris will give a magnificent tiara of gold and silver and precious stones; Naples a golden throne; German Catholics a collection of scientific and literary works published during his pontificate; Holland, an altar, in various coloured woods.

—*N. Chr. Advocate*: Col. Ingersoll and his followers must feel a little bit annoyed if they ever read the obituary columns of the daily press. Hardly a single prominent person has died in all the country for many months of whom it was not truthful to say: "Member of ——church," or "actively engaged in Christian work," or "noted for deeds of charity in connection with——church." The men and women whose lives have been of sufficient interest to the public to merit a notice at death are almost invariably men of faith and

Christian profession. The man who makes no profession, or who at least rebels against belief, and spurns religion and religious society, is pretty apt to belong to that class of enemies of government and of civil society known as socialists. Can a single name be cited from the long list of distinguished dead of 1887 to show that "agnostics" give to the world schools, hospitals, libraries, orphan asylums or other homes for the unfortunates? And why is it that the men who, as capitalists and employés, devise means and institute movements for bettering the conditions of labour are none of them Ingersollites? The general reason is that the spirit of Christianity is the source of justice, chivalry and charity, and when a man sets himself against religion and the religious organizations he becomes a misanthrope.

Wednesday, June 22.

—One day last month, the 11th, no less than 9,063 immigrants landed in New York.

—*The Rock:* The Bishop of Colchester gave his benediction to the Church Patronage Bill now before Parliament, because it enables the laity to memorialise the Bishop before the institution of a clergyman to his benefice. The public ought clearly to understand what power will thus be transferred absolutely into the hands of the Bishop, who will practically become in many cases the patron.

—"The cross-bearer is becoming an important functionary," declares the *Christian Age*, and there is only too much ground for the asertion. Quite recently, for instance, after a confirmation at St. German's, Roath, the Bishop of Llandaff walked in his robes, preceded by a youth bearing a cross, to a house where a boy was lying ill, and administered confirmation in the sick chamber.

—Same: The latest news from Tonga received at Melbourne states that her Majesty's ship *Diamond* arrived there on March 22nd with Sir Charles Mitchell, the Governor of Fiji, and High Commissioner for the Western Pacific. On Wednesday, March 30th, an inquiry into the persecutions was begun. Sir Charles Mitchell presided. The evidence both of Tongan and European witnesses given during the trial went to show that cruel persecution has existed for the past two years, and that most horrible outrages have been committed in the name of the Tongan Government in endeavouring to turn the people over to the so-called Free Church of Messrs. Baker and Watkin.

—The Rev. Dr. Meredith has been called to succeed the late Henry Ward Beecher.

—*The Rock*: Eighteen University graduates were accepted by the Church Missionary Society during the twelve months ending May 1st. Twelve of these were from Cambridge, the largest number ever received in one year; two from Oxford, one from Dublin, and three (medical) from Edinburgh and Glasgow. Also four ladies, and twelve young men for training at Islington. These thirty-four were out of eighty-two who definitely offered, and a much larger number who did not advance beyond preliminary inquiries.

—Press Commissioner; Simla: The Order of the Indian Empire has been reconstituted, to include a class of Knights Grand Commander, and the following have been appointed:—Lord Reay, Governor of Bombay; Lord Connemara, Governor of Madras; and Sir Frederick Roberts, Commander-in-Chief in India. The following have also been nominated Extra Knights Grand Commander:—Their Royal Highnesses the Prince of Wales, the Duke of Edinburgh, the Duke of Connaught, and the Duke of Cambridge.

—Ahmedabad, 21: There was a large gathering to-day near the Runchodlal Dispensary at 8 a. m., when the foundation stone of an institution to be named the Victoria Jubilee Female Dispensary, was laid by Mrs. Reid, the wife of our worthy Collector, Mr. G B. Reid. The building is to be constructed at a cost of Rs. 20,000, given by Mr. Runchodlal Chotalal, the President of the Municipality, who has also offered to pay half of the salary of the lady doctor for a certain number of years. Government has been pleased to promise Rs. 2,000 per annum, and some contribution is expected from the Municipality and the Local Fund. A sum of about Rs. 15,000, collected on account of the Jubilee fund, it has been decided shall be devoted to this institution. There is to be a fair to-day on account of the Jubilee.

—The P. & O. Company's steamer *Hydaspes*, homeward bound, from Calcutta, has gone ashore at the entrance to the Gulf of Suez.

—The Str. *Rohilla*, with English Mails, left Aden for Bombay, Tuesday, 1 p. m.

—A Philadelphia physician says that a great deal of what passes for heart-disease is only mild dyspepsia, that nervousness is commonly bad temper, and that two-thirds of the so-called malaria is nothing but laziness.

Thursday, June 23.

—A correspondent telegraphs from Dharwar: Shri Jagadguru Shankaracharya of Shringere arrived here on the 16th instant. He was enthusiastically received and carried in a grand procession through the main street to his temporary residence. A Durbar was held and a humble address in Sanskrit was presented to him by his disciples in the town. The people entertain very high sentiments of respect and admiration for their learned spiritual preceptor.

—*Times of India*: From the telegrams that have reached India we can judge that the public rejoicings in London on Jubilee Day were on a scale of unprecedented magnitude and magnificence. We in India may well regret missing the sight of the brilliant pageant afforded by the progress of the Royal party from Buckingham Palace to Westminster Abbey. The centre figure of the cavalcade was, of course, her Majesty, surrounded by a guard of honour composed of some twenty Princes, the highest chivalry of Europe. It is interesting to note that the Indian Princes, clothed in their gorgeous Oriental costumes and blazing with jewels, occupied a prominent place in the procession, and as they passed drew all eyes upon them and appropriately turned for the moment the minds of the Queen's loyal subjects in London to her Majesty's vast Empire in the East. Tuesday's ceremony was, in reality, only the commencement of the Jubilee rejoicings, there being to follow special services in Westminster Abbey and St. Paul's, State Balls and Dinner Parties, reviews of the Volunteers in London, of the Regulars at Aldershot, and of the Navy at Portsmouth, the laying by the Queen of the foundation of the Imperial Institute, a great banquet to 30,000 school children in Hyde Park, and numerous other public ceremonials that will make the occasion one of the most memorable in the history of Royalty. Throughout England and Scotland demonstrations of joy are being held in a similar spirit of ardent loyalty, and on Tuesday night beacon fires blazed on the hills of no fewer than twenty-five counties.

—Mileage of completed railways in India 13,390. Constructed last year, 1,025.

—A new paddle-steamer, the Prince of Wales, constructed by the Fairfield Ship-building Company, Glasgow, for the Isle of Man, Liverpool, and Manchester Steamship Company is the fastest passenger steamer afloat. At one time she was steaming 24¼ knots per hour, or twenty-eight land miles. Her official return for a long distance was 22·6 knots, or twenty-six land miles, per hour.

—John Smith, Gatekeeper, G. I. P. R., aged more than 50, died of apoplexy brought on by excessive drinking.

—*Bombay Gazette*: We hear that the Government of Bombay has seen its way to making two liberal grants-in-aid in connection with local work amongst seamen. At the request of the Bishop of Bombay a monthly grant of Rs. 100 has been given to the "Seamen's Institute" attached to St. Nicolas' Church and the Harbour Mission of the Church of England, on the condition that the Commissioner of Police has *ex-officio* a seat on the Committee of Management, such a condition having been enforced at Calcutta, where a similar grant to that now sanctioned has existed for some time past. At the request of the pastor of the Episcopal Methodist Church a monthly grant of Rs. 200 has been made on similar conditions to the Reading and Recreation Room styled the "Seamen's Rest," which was opened in 1885 under the auspices of the Methodist Episcopal Church in this city. The distinctive object of both these institutions is much the same (though they work on somewhat different principles), that is to counteract the baneful influences to which seamen visiting this port are peculiarly subject. Possibly had there been a "Seamen's Institute" at Bombay in times gone by the P. & O. Company and others who then employed English sailors would have had a better opinion of them, and Mr. Sutherland would have had no occasion for the severe things which he said against them at the annual meeting of the P. and O. Company.

—Mrs. Wright, the wife of the Commander of the steamer *Glenroy*, and her daughter were amongst those drowned, when that vessel went down during the collision with the *Valiant* in the Gulf of Aden.

—Mr. Anderson, Guard, S. M. Railway, struck a female Hindu, a coolie, a blow on the head, that caused her death. Sentence, 5 months' rigorous imprisonment and a fine of Rs. 150.

—*Rock*; Annual Meeting of Evangelical Alliance: The Rev. Canon Woodward, M. A. (Liverpool) read a paper on "The Presence of the Lord Jesus, the Source of the Believer's Fidelity in Service and Victory in Conflict." Recapitulating the Gospel account of the work of Christ in His life and death as the ground of Salvation, he said the vicarious and substitutionary sufferings of Christ were not half preached in the present day as they ought to be. Man could only find his true rest in the knowledge of and union with God in Christ. At all times the manifestation of God's presence had been the supreme good to man, and the revelation of the Word made flesh was the real want of the human family. In the Divine Saviour rest and peace and pardon were found. He was now exalted at the right hand of God, from whence He sent forth the Holy Ghost to be with His people, and by His Spirit He was present with them. The Rev. A. W. Clarke said they had to thank the Alliance for the liberty at present enjoyed in Bohemia. In 1879, when the Christians were driven from place to place, an appeal from Staupitz was made to the Evangelical Alliance, which received a noble response, and freedom of religious worship was obtained. He, last December, had the pleasure to dedicate a monument to the Alliance by opening a noble chapel there. The reverend gentleman gave an interesting account of the trials, difficulties, and success of the Gospel in Prague. Pastor Hollard (of Paris) then addressed the meeting in French, through an interpreter, and Pastor Fliedner followed with a history of the work in Spain. The Rev. W. W. Gill gave a cheering account of the South Sea Islands. Formerly the greatest crime was to forgive an injury; revenge was handed down from father to son; but the doctrine of the forgiveness of the Great Father had linked tribe to tribe, and now they were to be seen sitting together worshipping the one Great Father. Colonel Pashkoff (from Russia) then explained the condition of the Evangelical Christians in Russia. Heavy terms of imprisonment were

imposed by the laws against all proselytising, and every hindrance was put in the way of preaching the Gospel.

—Referring to the remarks of the *Subodh-Patrika* on Dancing-girls, the *Indian Messenger* says: We have seen with our own eyes these women introduced into respectable circles in open daylight, and men freely associating with them, whilst the ladies of the house were watching the scene from a distance as spectators and not taking part in the social pleasures going on before them, in which the dancing-girls were the only female participators. Could anything more detrimental to the cause of morality be conceived? The dancing-girl attached to the temple of a god, may be a being peculiar to the South, but her secular sisters of the trade are well-known all over the country. In the Punjab, the dancing-girls enjoy public favour, they move more freely in native society than public women in civilized countries are ever allowed to do. In fact, greater attention and respect are shown to them than to married ladies. In the North-West, we have seen a dancing-girl treated with as much courtesy as if she were a princess descended from a distinguished royal line. In Bengal, even now, after so many protests the very best men do not scruple to patronise the class by giving *nautches* in their houses, and by frequenting the infamous theatres, in which such women are the actresses. Those who frequent these places, never think of the example they set to the younger generation coming after them. Is it not the same as to practically tell them that they the guardians, as members of society are prepared not only to tolerate but also to encourage the association with public women, on the part of young men belonging to respectable families? Can the morality of the young remain pure after that? We are only sorry, the voice of protest is not sufficiently strong to make itself heard by those who give such public encouragement to vice.

—The *Dnyanodaya* reports the death of the wife of Mr. Gyanoba Yashwant Powar, Catechist, C. M. S., at Egatpoora. Her end was peace.

Friday, June 24.

—Deaths last week, 381.

—Fall of rain to date, Fort, 19 inches.

—Rangoon telegram: A telegram from Mandalay reports a brilliant affair from Toungdwingyee. Information reached the officer commanding a small military post at Natmouk that a large gang of dacoits was assembled at a neighbouring village. Subadar Bandraband Tewarry immediately started to attack them and surrounded the village before they knew of his presence. The whole gang, 224 men, surrendered without resistance.

—*Times of India:* Fresh fighting has been reported from Kataway and the Sulieman Kheyls country, where the Ghazis of the Inder and Turki tribes, after a severe struggle, were defeated by the Ameer's troops. The latter are alleged to being defeated in turn by the Sulieman Kheyls, who fell upon them the following day, capturing most of their tents, goats and baggage animals.

—Mr. Atmaram Trimbak Kharkar has been appointed Registrar of Bombay.

—Official reports show that 2,200 men are employed at exterminating rabbits in New South Wales, and that the number is insufficient to deal with the area infested. The cost amounts to at least £300,000 a year, which will increase to £400,000 and more as the country becomes more and more infested.

—The following is the summary of the Bombay Season Report for the past week: Fair rain throughout the presidency except Sind, where slight rain fell in parts of two districts. More rain wanted for kharif sowing in parts of the Deccan. Sowing operations going on in fifteen districts and completed in the Tanna and Kolaba districts. Fever in parts of seven, small-pox in parts of five, and cholera and cattle disease in parts of eleven.

—There is a good deal of cholera in several of the districts in this Presidency. It is so prevalent in Sholapore and the neighbouring collectorates that the Government have thought fit to take measures to dissuade the people from attending the great Hindu fair at Pandharpore next month, and thus possibly carry the contagion to towns and villages which are, so far, free from it. In the Sholapore district 542 cases, of which 221 were fatal, occurred in the week ending the 21st instant.

Selections.

DANCING-GIRLS.

But there are matters—and unfortunately they are not a few—where honest opposition is likely to be of the feeblest sort. Here reform is both necessary and feasible without difficulty. Not the least urgent of such subjects for reform is the institution of dancing girls among us. Stripped of all their acquirements, these women are a class of prostitutes pure and simple. But they are a regular and withal an old and well established institution in the country. Their profession is immoral and they live by vice. But in India even vice and immorality learn to gild themselves with the semblance of religion and superficial decorum. Thus, the initiation into this foul trade is attended by a religious ceremony. In many places, these women are on the regular menial establishment of temples and are in the receipt of customary fees from the worshippers as well as the enjoyment of lands dedicated to the gods. Being never married, they can never be widows. Hence, the wedding tie woven by these women is considered propitious and sufficiently potent to confer life-long wifehood on the newly married girl. Indeed, their presence at marriage and other ceremonies is almost a necessity and few persons who can afford the expense and are unable to disregard the opinion of their neighbours can forbear to call them to grace the occasions. Add to this the fact that they are the only women who add to their outward graces the accomplishments of singing and dancing and the list of their attractions becomes formidable enough. In this manner, these worthies have acquired a recognized position in society and constitute a peculiar danger to the morality of the whole community. Prostitution in its unveiled garb is common in all countries. We are not here concerned with objecting to its existence in that form in this country. For, the environments within which it is suffered to be are sufficiently unattractive to keep down the trade. The women there, are in fact, the outcastes of society. They never gain admittance to polished circles or into the inner sacra of households. But in India, the case is different. The dancing girl is everywhere. It is she who crowns all merriment at all times. If it is a marriage, she gives the finishing stroke to the gaieties of the occasion. If you begin to occupy a house newly built, the ceremony of the day is only brought to a conclusion when the house rings to the noise of her anklets, as the phrase goes. Nay, you cannot treat a friend or bid farewell to a departing Anglo-Indian except by her mediation. It is this importance and this shameful patronage accorded to her that we quarrel with. For here there is a premium offered to vice. Considered from a pecuniary, social or indeed any other point of view except the moral and religious, her position is far better than that of the millions of the toiling and moiling members of the Indian womanhood. And there is a freedom and license and an amount of worship of the other sex about her which is specially attractive to minds not open to the light of a high morality. But at the same time, she is the bane of youthful morality. In her rich dress, her trained voice and the skilful manipulations of her hands and feet, she is the centre of attention to young impressionable minds. If their introduction to her is too early, there is yet, no repulsion about it. And the favourable impressions thus early associated with her grow and develop with advancing years. Thus immorality is handed down from father to son. Yet the womankind cannot resent it as a marital offence. This is briefly how the Indian institution works and how it differs from its counterparts elsewhere.—(*Subodh Patrika.*)

DISTRICT SKETCHES.

A WEALTHY FATHER.

The woman who gave me this little bit out of her history was an earnest Christian. I had been struck by the certainty of faith with which she spoke of God's unmistakeable interference in our every day common-place affairs, and felt sure that some deep experience must lie behind such confidence. Her attitude towards life reminded one of that scene in the valley of Elah where the stripling David ran to meet the giant Goliath. Only a sling and a stone in his hand, but the memory of past conflicts brought the brave word, "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of this Philistine." Spurgeon's comment on it came back to me, "Why, I could hang my whole house with bear-skins and lion-skins!" "I wonder what *her* bear-skins and lion-skins look like?" I thought, and I asked her.

"Oh, yes, I'll tell you," she said, "I like to bring back the time I first trusted God in a great difficulty, and found out that He is ever watching—watching, and when we get the length of trusting Him out and out He begins to work mightily for us."

"I was only young when I married, but my husband was a good bit older. A very steady man, long at the same place, and getting good wages. He had been saving up while we were keeping company, and we managed to get things very comfortable round us at once.

"For some years things went very smooth, till a slack time came at his shop, many of the men had to be turned off, and he got the sack too.

"At first we thought he would easily get on at some other works, with his having such a good character, and such a good trade; but at that time many a man like himself was thrown out seeking work, and there were many more hands ready than there was work for. Day by day he tramped the streets from place to place and came home each evening with such a dispirited face. 'Not got work *yet?*' I would say as he came in. I saw, one night, how that word '*yet*' seemed to grieve him, and I said to myself 'Now, I'll never say that again, for I see how it puts him down, and come what may I'll never let him see that I've lost heart about things; I'll keep a bright face whatever happens, by God's grace.'

"He wasn't above doing any kind of job he could earn a little by. Would go an errand, or whitewash a neighbour's wall anywhere. He even took to being a 'knocker up,' and started on his rounds at three o'clock each morning. But, it all brought in very little, not near enough to keep us, and our good furniture was beginning to go. At last I thought, May be *I* could find work if I tried. I went to look, and got on at the mill.

"How it did grieve my master to think I must be bread winner, and he sit at home! but he saw there was no help till things had looked up a bit in his line, and he turned to do the work at home like any woman. The house never looked cleaner than when he kept it, nor the children better done to. When I would come in tired in the evening the fire-

place was a perfect picture with brightness, the kettle singing, ready to give me a cup of tea, and such glad faces to welcome me!

"Things went on like that for some months, and then sickness came. The children all took scarlet fever; I had to stay at home and nurse them. They took it one by one, and it lingered long. Our little lad was the last to sicken, and he died. When he was lying there dead, another little one was born. No one came near to help us, they were all frightened of the fever, and my husband did everything. Nothing was coming in all that time, and bit by bit, our good furniture that I had set such store by had to go to the pawn-shop for food.

"When I came down-stairs the first time after baby's birth, there was nothing left. My comfortable kitchen quite bare! Not a table nor chair! I knew, too, there was a long doctor's bill owing with nothing to meet it.

"I had always remembered my resolution never to let my husband see me down-hearted and so far I had kept it; but that Saturday there was nothing in the house except dry bread to see us over Sunday—nothing to turn to for more beyond that. I was still weak, and as I looked at our empty kitchen my heart was that full I felt sure I should break down, and let my husband see how sore I was feeling it. So I ran upstairs, threw myself on the bed—the only piece of furniture left in the house—and for a while I felt like a bit of a wreck lying out in the sea, with the waves going over it. I can't tell you how I felt, or what I thought. It was all so black, and my heart wild, and wicked, and despairing. Nothing to turn to, nowhere to go to, no one to help us, not even God it seemed.

"So I lay me there quite helpless like. But, after a bit, there came whispers going through me. At first I called them memory, and then at after I knew it was the voice of God, speaking in His own Bible words, 'Be not afraid—only believe.' With God all things are possible.' 'Ask and ye shall receive.' 'Trust in the Lord at all times,' and last—and this came most home to me—'*Your Heavenly Father* knoweth that ye have need of all these things.'

"'And I have a wealthy Father' I said, starting up, 'and He knows I *will* trust Him out and out to supply all our needs, for He has only to open His hand and satisfy the needs of every living thing.' And, slipping down on my knees at that bedside, I *did* trust Him as I had, never trusted before. I put myself, and my husband, and my children, and our wants right into His hands, and I rose from my knees that light, and joyous, and *young*, I can't tell you. If I had known there was a bag of gold lying downstairs I couldn't have felt gladder, and I went down saying to myself, 'Yes, my Father *is* a wealthy Father.'

"The next day was Sunday. My husband went to chapel as usual. (I had nothing left of out-door things.) As he came out he met an old friend, who said to Him, 'I'm glad our own minister preached to-day, as it's the last time I'm like to hear him for many a long day.' 'Why, are you going away?' 'Yes; I'm off to Southport; got a good place there. By the way, have you got work?' No; though I've sought it high and low this many months.' 'I shouldn't wonder if you got my place, if you lose no time about it.' Early the next morning he applied, and got his friend's place, where he has been ever since. But that's not all. During the day his old master called to offer him the place he had held so many years; and, before the week was out, he had another very good offer besides. And I knew that it was all to show me that I was right in saying, 'My Father is a wealthy Father.'"

She was living it all over again as she told it, and I asked—

"May I tell your story to others?"

"Yes, that you may. It might help some poor body in a sore pinch, as it helps me always, to look back at it. They do say, 'Man's extremity is God's opportunity.'"

It seemed to me a vivid picture of the working of a human soul in one of those supreme moments in life when it has become a question whether faith is to go out for ever, or whether—with a courage springing from despair of all human means—it is to see nothing between the extreme need, and the mighty power which can be brought to bear on that need. To realise—in fact—that God's power can fill any channel that faith supplies; and suddenly, by one grasp of faith, lay hold on the desired blessing, and become as fully persuaded of the expected as if it were already the present. Yes—

"There's a power which man can wield,
When mortal aid is vain.
That eye, that arm, that love to reach,
That listening ear to gain.
That power is prayer which soars on high
Through Jesus to the Throne,
And moves the hand, that moves the world,
To bring Salvation down!"

—(*Chr. Worker.*)

B. B. B.

"CURRENT RELIGIOUS PERILS."

THE Supplementary Report, No. 1, of Mr. Cook's Monday Lectures, is a pamphlet of some forty pages, and is devoted to an answer to the question, "*What, in your opinion, are the chief current religious perils? or, in what particular does modern Christianity fail to follow Christ?*" The answers to this question are in the form of twenty-five letters, written by request, to the lectureship committee, by twenty-five leading clergymen and laymen, of different denominations. Some of the letters treat exclusively of doctrinal, and others of practical and experimental perils. To our view, the "chief current perils" of the church are *wealth* and *formalism*. Erroneous doctrines are comparatively harmless with a people whose hearts are loyal to God. Men are damned, not because the head is in error, but because the heart is corrupt.

With wealth comes luxury and worldliness; and with lack of New Testament spirituality comes formalism and ceremony; both ending in perdition.

With regard to *wealth*, Rev. Herrick Johnson, D. D., of Macormick Theological Seminary, Chicago, has spoken in plain words. We make one or two quotations:—

"The Church is rich, and growing richer. She has gathered large stores of 'the loaves and fishes' of this material life. The millionaires appear among the sons of God. 'Purple and fine linen,' rather than 'raiment of camel's hair, and a leathern girdle,' are the apparel of the elect.

"Self-indulgence is begotten of this increase of gain. If luxury can be commanded, luxury is likely to be had. Men will not walk a rough road, if wealth can velvet it."

"The church has never yet, in all the Christian ages, withstood this peril from material prosperity. She has withstood peril from hunger, and 'grown fat with want and desertions.' She has withstood peril from Neronian wild beasts, and the blood of her martyrs has been her fruitful seed." "She has withstood peril from false doctrine, and, repudiating the spurious admixture, has flung her faith, with a clearer articulation and emphasis, to the sight of men."

"*But it is yet to be seen whether the Church can get rich and keep her riches, and keep her Lord.* Thus far in history, she has gone down before this peril. She is face to face with the peril to day. It is instant, imminent, chief of all."

The conclusion is, that "out of the riches comes a smoothing of the patch of Christian profession, a softening of the edges of rugged doctrine, ending, at last, in spiritual enervation, demoralization and defeat."

Taking human nature as we find it, even in the churches, it is not, and never has been, strong enough to withstand the demoralizing influence of wealth. The church has, in all ages, been strongest when she has been poorest, and weakest when her wealth has been greatest. And yet the church seems to have learned no valuable lessons from this history of the past.

Still our greatest peril is found in our want of spirituality. Dr. Steele has said some good things on this subject in the letter which he addressed to the committee. He closes with "*The Remedy*," for all the perils. "1. For the ministry, the upper room in Jerusalem. 2. For the laity, a personal Pentecost."

It would do our ministers and laymen good to read these letters. They are all valuable, but some much more valuable than others. They indicate what the leading minds in all the churches see as perils to our Christianity.—*(Christian Witness.)*

Miscellany.

—*Chr. Intelligencer*: "Princely liberality" is the phrase by which we have been wont to describe splendid generosity. But some new phrase must be constructed. Princes now-a-days do not give as merchants and citizens and women of wealth do. What a record a few weeks have made! Mr. S. B. Chittenden gives one hundred thousand dollars to pay for a library building for Yale College. Mr. Cornelius Vanderbuilt bids over fifty thousand dollars for Rosa Bonheur's "Horse Fair," that he may give it to the Metropolitan Museum, where every decent man and woman can see and enjoy it for nothing. Mr. Seney gives a few pictures worth forty thousand dollars to the same collection. Miss Catherine L. Wolfe, who entered into rest last week, bequeaths her carefully selected collection of paintings, worth half a million of dollars, perhaps more also to the Metropolitan Museum, with two hundred thousand dollars for their preservation and to purchase additional pictures. She bequeaths also three hundred and fifty thousand dollars to the general church and charity fund of Grace Church, with other legacies not yet announced. This is noble generosity. The great fortunes are making grand memorials of their possessors. The Vanderbilt millions are represented by medical institutions, by a beautiful and well appointed resort for the employes of the Central Railroad, by a great picture, and the end is not yet. What a pity it is that, the city has no memorial of the millions acquired by its famous merchant, A. T. Stewart!

TELEGRAPHIC NEWS.

London, June 17th: It is reported that Russia has proposed to abandon her claim to Khamiab, receiving in recompense the valleys of the Murghab and Kuskh, but that England has not yet assented to this proposition —The Hon'ble E. Stanhope, Secretary of State for War, has promised to lay before the House a memorandum rebutting Lord Randolph Churchill's charges against the Ordnance Department.

Berlin, 17th: The Emperor William has recovered from the cold he contracted and is now discharging the business of State.

London, 18th: In the House of Commons last night, at the hour fixed for Mr. W. H. Smith's motion "that the Committee stage of the Crimes Bill be finished," the Parnellites left the House —Clause 6 was then adopted by 332 against 163 votes.—The Gladstonians after the voting left the House and the remainder of the Bill was adopted without any division, during which time only the Conservatives and Liberal Unionists were present.—Their Majesties the King of Denmark and King of

Greece have arrived in London —The King and Queen of the Belgians, the King of Saxony and the Princes of Bavaria and Sweden arrive to-day.—M. Waddington has been specially accredited to represent the French Republic at the Jubilee.

19th: News received from St. Petersburg states that the inhabitants of Kerki refuse to supply provisions to the Russians.—Huts are to be erected at Kerki for the winter quarters of the Russians.—Her Majesty the Queen has intimated that she will personally receive the Jubilee addresses from the Delegates who have been sent from India.—The decorations of the streets and the illuminations on Jubilee day will be carried out on a scale of extreme grandeur.—The police authorities have issued a circular enjoining all chemists to exercise extreme caution in selling chemicals of an explosive nature.

20th: Her Majesty the Queen, surrounded by the Princes and Princesses, received Maharajah Holkar and the Delegates from Kattywar, Hyderabad, Bhurtpore and Kapurthalla at Windsor Castle on Saturday.—The Native Body Guard was in attendance in the Audience Chamber.—Her Majesty will come to stay at Buckingham Palace to-day.—The Crown Prince of Austria and Amadeo, Duke of Aosta, have arrived in London.—The Grand Duke Sergius will represent Russia.—London is simply crammed, and the streets were thronged with sightseers during the whole of Sunday.—The German and Austrian papers comment on the approaching Jubilee of Queen Victoria in the most cordial spirit.

21st: Her Majesty the Queen has been graciously pleased to create Lord Londesborough an Earl.—Sir John St. Aubyn, Sir William Armstrong, Sir James McGarel Hogg, Rt. Hon. George Sclater-Booth, and Messrs. Edward Fellowes and H. W. Eaton have been raised to the Peerage.—Thirteen others have been made Baronets, including the following members of the House of Commons:—Sir Algernon Borthwick, Mr. Charles Dalrymple, Mr. William Henry Houldsworth, Mr. William Pearse.—A great number of gentlemen have been knighted, including the Mayors of York, Edinburgh, Liverpool, Leeds, Sheffield, Bristol, Salford, Newcastle, Portsmouth, Norwich and Windsor.—The following appointments and promotions have been made:—To the Order of the Garter.—The Crown Prince of Austria; To the Grand Cross of the Bath.—The Grand Duke Sergius and His Highness the Khedive; To be Field Marshal.—General the Earl of Lucan, Colonel of the First Life Guards; To be Lieutenant-Colonels.—H R. H. Prince Henry of Battenburg and Sir Pertab Singh; To be Captain.—H. R. H. Prince Albert Victor of Wales.—[A large number of Generals and Colonels have been nominated to different grades of the Bath.]—The weather has been most brilliant throughout the day.—At sunrise crowds commenced collecting in the streets on the line of Procession from Buckingham Palace to Westminister Abbey.—The scene in Trafalgar Square, Piccadilly, and round the Abbey was one of unmatched brilliancy, and had a most impressive effect, the assembled myriads being animated by one deep feeling of ardent loyalty towards their Sovereign.—The brilliant cavalcade of Princes escorting the Queen's carriage was one of the great features of the Procession.—The Crown Prince of Germany was especially singled out and was warmly cheered.—The Marquis of Lorne's horse became restive and the Marquis was thrown, but fortunately sustained no injury, and, mounting another steed, he proceeded with the rest of the escort.—Her Majesty had on this occasion discarded her usual mourning costume and looked smiling and happy.—His Grace the Archbishop of Canterbury with the Bishop of London and Clergy received the Queen at the entrance of the Abbey and conducted her to the Coronation Chair, which stood on a dais facing the altar.—At the close of the ceremony the Princes and Princesses came forward and did obeisance to her Majesty, after which the procession reformed and returned to Buckingham Palace in the same order, but by a different route.—The Indian Princes in their gorgeous dresses excited a great deal of interest.—The feeling of the people towards the Queen was one of the utmost enthusiasm, and the whole affair was a complete success, no hitch whatever occurring to mar the superb and memorable pageant.

22nd: The illuminations last night were witnessed by vast multitudes, who behaved in a most admirable and orderly manner.—Telegrams have been received from every part of the United Kingdom, the Continent, Colonies and America, giving accounts of how the Jubilee has been celebrated.—Her Majesty the Queen has not suffered at all from the fatigues of the ceremonies.—Mr. Arthur Travers Crawford, C.S., has been made a Companion of the Order of St. Michael and St. George.—The P. & O. steamer *Hydaspes* will require to be lightened before she can be got off —Two steamers have gone to her assistance. All the passengers and mails will be sent on board the s. s. *Tanjore*.—France and Russia both sent strongly worded notes to the Porte on Monday protesting against the Angl-Turkish Convention in which they threaten to declare war if the Sultan ratifies the Convention.—Sir. H. Drummond Wolff has agreed to extend the time for ratification until the end of the Beiram Festival, which will be on Saturday.

23rd: Her Majesty the Queen received at Buckingham Palace, yesterday morning, a number of Delegates who presented Jubilee gifts, among which was the "Women's Offering."—In the afternoon the Queen was present at a *fête* given to 30,000 School-board children in Hyde Park, and in the evening her Majesty unveiled a statue of herself at Windsor —The greatest enthusiam prevailed everywhere.

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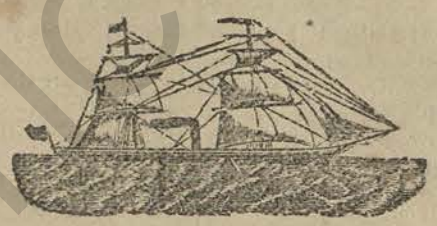

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